

# LONG ISLAND FORUM



St. Andrew's Church, Southampton  
(See Next Page)

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Paul Bailey, Suffolk County Historian  
John Tooker

LETTERS FROM FORUM READERS

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John C. Huden, Ph.D.  
Robert R. Coles  
Julian Denton Smith, Nature

**Keeper Darius Ruland**

I read the Forum with great  
pleasure and recognize many names  
and places. Miss Voyse's article  
on Eaton's Neck was of special  
interest since Darius Ruland was  
lighthouse keeper there and the  
first captain of the life saving sta-  
tion. I have his letter of appoin-  
tment as assistant keeper, dated  
1862, and evidence that he was at  
the Life Saving Station from 1876  
to his retirement in 1893.

Harold L. Ruland  
35-D Colfax Manor  
Roselle Park, N. J.

Note: Mr. Ruland is desirous of  
obtaining information about h's  
great-great-grandfather. Epenetus  
Ruland (1788-c. 1870). It is known  
that he bought property in Penata-  
quit (Bay Shore) from Henry and  
Ruth Howell; in 1815, that his  
first child, Sarah Ann, married  
Joseph F. Platt.

**Dune Church, Southampton**

St. Andrew's Dune Church, over-  
looking the ocean from South-  
ampton's hilly beach, was founded  
in 1879 by five men — Dr. T.  
Gaillard Thomas, William S. Hoyt,  
C. Wylls Betts, Frederic W. Betts  
and Dr. Albert H. Buck. They  
named it St. Andrew's-by-the-Sea  
but in 1884 the present name was  
adopted, and three years later it  
was incorporated as a free church,  
in which no pews are rented. Open  
only during the summer, its  
pulpit is supplied by visiting cler-  
gymen and the rector of South-  
ampton's much older Episcopal  
Church, Saint John's.

St. Andrew's nave goes back to  
1851 when it was built as a life-  
saving station, nearly twenty years  
before the U. S. Life Saving Ser-  
vice (now the Coast Guard) came  
into being. Purchased in 1879 by  
Dr. T. Gaillard Thomas, the old  
station was donated by him to the  
church's founders to become the  
nucleus of the present structure.  
Remodeled on several occasions,  
the building was badly damaged in  
the hurricane of September 21,  
1938, but following restoration was  
reopened June 18, 1939.

The motif of this unique place

Continued on page 168

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## Scythes, Cradles, Flails, Etc.

**A**LLUSIONS in the Forum to the use of "real horse power" on farms in earlier days suggests how much more man power than now was formerly required to operate the comparatively small farms of Long Island.

Reference has been made to the employment of goats and dogs on small treadmills to churn butter. It is said a dog Ren knew the day of the week his chore was to travel on a moving tread without seeming purpose or lure. Every Wednesday he hid under the barn.

No more did the boy of the 70s, 80s and 90s enjoy the wearisome job of working a pounder up and down in a wash barrel, nor a dash up and down in an earthen crock until the butter "came". It was a grind of seemingly endless duration to convert cream into butter. The clothes might

*Dr. Clarence Ashton Wood*

be pronounced clean after a certain number of pounds, but the making of butter seems to have depended upon temperature conditions and chemical reactions beyond one's control.

Before Long Island was "discovered" by vacationists "from away", even before Europeans came to the continent, ancient lore informs us that human beings once actually, as many, speaking figuratively, have since done, "trod the wine press alone."

A tool that in pristine days strained the muscular endurance of mankind was the scythe. By means of it the spontaneous growth of the island's marshes and the grass of the plains and gentle slopes were salvaged wherewith to roof the cottage and to feed the stock.

That instrument of human

torture may be briefly described as a curved cutting blade attached to a curved piece of wood known as a snathe. The snathe sprouted two short handles which must be held with dogged determination by the blistered hands of the user.

The blade of the scythe was "hung" at a certain angle to the handle. Observing his neighbor's scythe safely ensconced out of harm's way in the crotch of an apple tree, one might remark with a twinkle of caustic humor: "That scythe hangs well", meaning that the longer it hung where it was the better.

The cutting edge of the scythe required insistent, almost perpetual, massaging. In the field or marsh the user frequently was to be seen holding its handle in a firm, if not affectionate embrace, against his body with eyes



Man Power on an East End Farm

transfixed on the blade as he stroked its cutting edge with extreme intentness, if not fondness, by means of a whet stone. Unfortunately the carborendum stone was as yet unknown.

During the noon hour, most of his elders now resting, the boy must needs turn the grind stone (no ball bearings) while the muscular arm of an adult held the blade viciously against the revolving stone. The sparks that flew symbolized the irritability of the captive youth.

To swing the scythe hour after hour to and fro across the meadow or field was exhaustive work. On a hot summer day the bald-headed farmer might be seen to clap a burdock leaf into the top of his hat. At another time one would spite his spleen by chewing the bark on a tender twig broken from a wild cherry tree.

Far more formidable even than the scythe was the cradle; not the nursery cradle but one from the tool shed. It was a scythe attached to which was a cumbersome wooden frame which had several long wooden teeth. It was used before the machine age to harvest grain.

The one who swung the scythe or the cradle often sought cheer with a swig of switchel from a jug left in the shade of a bush. That old-time mild beverage consisted of a combination of sweetness, acidity and water; two cups of brown sugar, one of molasses, one of vinegar and a tablespoon of Jamaica ginger, to a gallon of water.

The scythe was displaced for use in the field by the mowing machine. The scythe still finds some small usage for salvaging grass in places where the machine cannot be operated, also for trimming along a roadway or for cutting down neglected weeds in a garden.

The cradle also yielded to the reaping machine. For a time the thrifty farmer still continued to use the cradle for cutting around his fields of

Continued on page 169

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# Decline and Fall of Tribal Life

The decline of the Long Island Indians as a distinct people was hastened by their inability to comprehend the white man's standards. When they first disposed of large sections of their territory to the colonists for a few trinkets, they assumed that the transfer of title did not cancel their inherent right to fish and hunt and to dwell on the property as their people had for untold generations. Those chieftains who affixed their mark to a deed often returned for further payments, as in the case of Tackapousha of the Massapeguas whose attempts to exact additional amounts from the founders of Hempstead town have been likened unto extortion.

It is fair to assume that these Indians saw no difference between the tributes which they themselves were forced to pay periodically to mainland tribes and the payments made by these new white neighbors for the right to share in the Indians' domain. As the settlers took no immediate steps to bar the redskins from the acquired land, and in fact encouraged them to hunt thereon as a means of supplying the settlement's larder, the white man's meaning of ownership was not soon assimilated by the aboriginal mind.

The enactment of laws supposed to safeguard the Indians' property rights provided simply that they must be imburied for their land, but as no equitable minimum price was stipulated they could still be paid with trinkets. Such laws worked to the further disadvantage of the Indians who, believing their interests officially protected, sold their land more readily.

A factor that hastened the dissolution of the Indians' way of life was the early importation of Africans from southern colonies where they had first been landed as slaves. Again laws were enacted to safeguard the Indians from a similar fate, but there was little difference in the general status of the free Indian servant and the Negro slave who worked together and often lived together on the same farm. As a matter of fact, whereas the farmer-slaveowner was compelled by law to support his human chattels in

Paul Bailey  
Suffolk County Historian

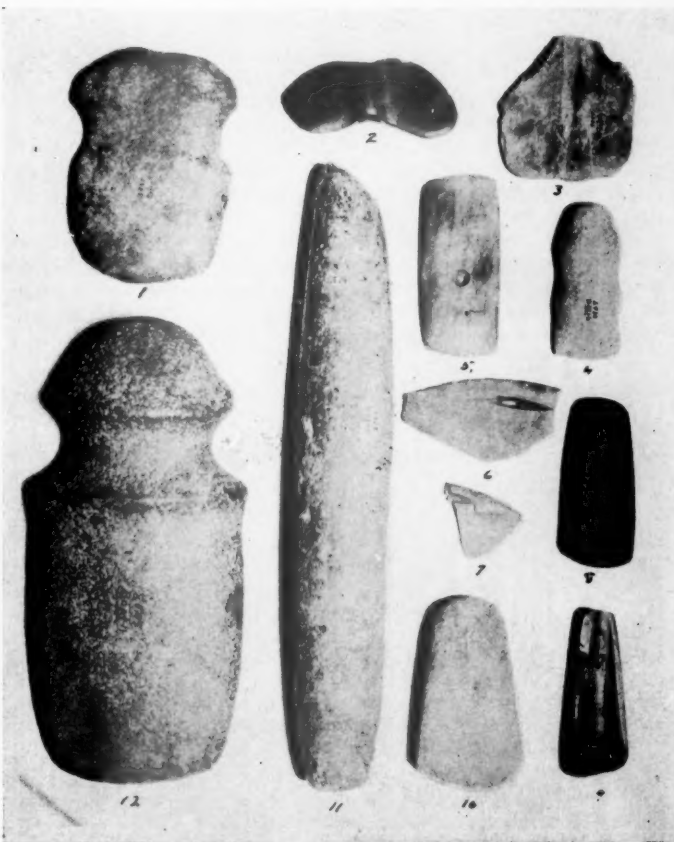
sickness and old age, the farmer-employer could and usually did discharge the Indian servant who became too sick or too old to work. This advantage to the black slave did not long escape the notice of the red hireling.

The intermarriage of Indians and Negroes began early. The offspring of such mixed unions became at birth the property of whoever owned the slave parent. Needless to say, the Indian parent, man or woman, thereupon usually sacrificed legal freedom to share the lot of the offspring. Also free Indians "bound out" their children as servants to work and live in what virtually was slavery. In adult life,

and sometimes before, many of these Indian servants married among the slaves whose lot they shared.

By the end of the colonial period Long Island's pure-blood natives were relatively few compared with the number of mixed-blood. By 1800, few aboriginal groups lived as tribes. The so-called Brother-town movement had meanwhile prompted many of these Indians, especially the Montauks, to migrate to Oneida County in upper New York State. Others had joined the American forces during the Revolution and few of these ever returned to the island.

None of the tribal groups remained entirely comprised of pure-blood Indians for many years after the Revolution. In every group, however, there were until quite modern



Long Island Indian Artifacts

times some whose lines went back unmixed to the original Thirteen Tribes.

For only 26 years after the landing of Henry Hudson at the west end in 1609, Long Island remained intact to its red proprietors. This because the Dutch and English were preoccupied in populating their respective possessions elsewhere. But between the Dutch acquisition in 1635 of a large area of Indian territory in future Brooklyn and 1685—a period of only 50 years—the Thirteen Tribes disposed of most of the island. By 1709, according to John H. Morice in Bailey's History, "there were no Indians on the island except small remnants of a few scattered communities." This notwithstanding an estimated population in 1635 of 6500.

Previous to the English conquest of New Netherlands in 1664, the Canasees had migrated en masse from their west end habitat to Staten Island. Thereafter other tribes to the east as far as South Haven on the south shore and along the entire north shore began to lose their identity as such. At Mastic the Poosapatucks, near Canoe Place the Shinnecocks and further east the Montauks alone continued as tribal communities which in time became reservations. The inhabitants, however, did not dwell in tepees, nor paddle dugouts, nor use bows and arrows, nor, in fact, paint their faces or dress as had their forebears. Such customs had long been abandoned for the white man's code. Even their old time religion had given way to that of the white man.

The Christianizing of the Long Island Indians began early. Among the first men to enter the field were John Yongs (Yongs) and Abraham Pierson, first ministers respectively at Southold and Southampton, both of which towns were founded in 1640. Yongs, who built Southold's Old First Church, which has been successively Puritan, Congregational and Presbyterian, worked among the Corchaugs and Manhansets, while Pierson, whose son became first president of Yale, labored with the Shinnecocks and Montauks.

Francis Doughty who founded Newtown in 1642 and Richard Denton, Hempstead's first minister in 1644, also attempted to bring their red neighbors into the fold, but these men, like John Yongs, are best known as pioneer leaders. Certainly Doughty could not have brought many redskins along the path of brotherly love as the year following its founding they destroyed his little settlement and forced the white inhabitants thereof to flee to Manhattan.

Thomas James, East Hampton's first preacher (1648), spread the gospel among the Montauks and the Shinnecocks. William Leverich, a patentee of Oyster Bay town (1653) was probably the island's first missionary to journey from tribe to tribe, preaching and teaching Christianity. Following his era there seems to have been little concerted effort on the part of the churches to convert the Indians here until the arrival in 1741 of Azariah

Continued on page 175

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## A Captain's Attic Treasures

**A**TTICS are very delightful places, so full of mysterious corners and things tucked away under the eaves. Such must have been this captain's attic, and while I never had the privilege of visiting it, I have seen the many interesting things that came out of it.

Miss Nettie Davis of Port Jefferson told me that when her father, Captain Joe Davis, came home from a voyage, her mother always dreaded the collection of things he would bring home with him. When I called on Miss Nettie once, years after the death of her parents, she had in her parlor a few of her father's treasures which she liked to show to her friends. After her death when her things were sold, I bought two of these—a handsome covered jar from Japan, and a green emu's egg from Australia.

In Miss Nettie's lifetime, she liked to hear me tell of my one-room museum of odds and ends, and decided to make some additions to it. She gave me a large glass case that had once contained a ship's model, and added to my collections two stands of mounted birds in glass domes. One was the usual collection of brightly colored tropical birds, but the other is a puzzle, and Miss Nettie could not help me out on that. That stand contained some baby ducklings, very ordinary looking, but they must have been very rare to be so beautifully mounted. From what foreign clime did the captain bring them back, one wonders.

One day Miss Nettie took a large basket and going up to the attic filled it with odds and ends she thought would be of interest to me. Shortly afterward she was taken ill and it was two years later, meeting me on the street one day, she mentioned the basket and suggested that I come and

*Kate Wheeler Strong*

get it. By that time she had forgotten entirely what she had put in it. As you may imagine, I stopped for the basket at the first opportunity. Besides the basket, she also added an ostrich egg.

I could hardly wait to get home to examine the contents of the basket. There were sponges, specimens of coral (one pair of fan coral was particularly beautiful), bits of stone and wood, a great tooth from some marine creature, and the horn of some animal. Mixed in with them were little treasures—a small canoe, a cup made of lignum vitae, and a beautiful tiny ivory carving of a man with strange head-dress, jointed at shoulders, thighs, and knees (perhaps an athlete, as he grasped a pole). In the very bottom of the basket, I found something I had always wanted to possess—a piece of scrimshaw work, the intricate ivory carvings made by sailors on long voyages. This was a beautifully made needle case.

In a box I found a number of small flattish stones, each

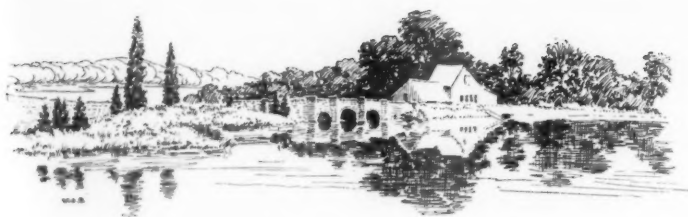
with a tiny hole. These so interested me, I took them to the Museum of Natural History in New York. There they told me that the story of those stones went back thousands of years. Once, in prehistoric times a tiny snake-like creature, longer but not much bigger around than a pin, had been buried in mud which turned to stone around this fossil. This stone was in stratas which split in time, waves washed out the fossil and rounded the stones. These were found on an island off the coast of Peru. Later on, I learned that Captain Joe often made trips to that island, and that the sailors called it Swan Island.

The museum also identified two other of the captain's treasures — one, an arrow head so beautifully made that I could hardly believe it was real. They told me that it was made by Indians near the Columbia River in Oregon. The other was a little bronze, made in a half-mold, representing a man holding the sun in one hand, while his feet rested on the moon. They

Continued next page



The McDermott, Locally Built Brigantine



Melville Memorial Park

As Sketched by Dr. William O. Stevens for His Fine Book,  
 "Discovering Long Island." (Courtesy of the Author.)

### Melville Memorial Park

This park on Old Field road, Setauket, about a mile north of Stony Brook railroad station, was created in 1937 by Mrs. Frank Melville as a memorial to her husband. It contains two ponds, a gristmill (not open) and post office. The mill stands on the site of an earlier one of which it is typical. The park is open year-round and admission is free.

### Dune Church

Continued from page 162

of worship is of the sea. Its bells, appointments, windows and decorations are memorial gifts, including a marble table base from Netley Abbey, founded in the 13th century near Southampton, England, by Henry III. Other gifts are two early English chancel chairs, one dated 1681; an Irish silver paten of 1684, a Florentine chalice of 1550, an English Bible printed in 1639, oak corbels from England's Blytheburgh church, built in 1442; carved stones of the 12th century, and other ancient memorials.

A brass wall tablet records the wreck of the tug Panther and that of the barge Lykens Valley, the latter on August 24, 1893, when its seventeen officers and crew were lost. Another tablet records the destruction of the British sloop-of-war Sylph on the night of January 16, 1815, with the loss of all but six of its 133 men. On the church grounds is the anchor of the Lykens Valley and a cannon from the French ship Alexandre La Vallee, wrecked in 1874.

Other tablets memorialize the founding of Southampton Town in 1640, its colonial period, and its part in the Revolution and in subsequent wars. One tribute reads:

### Visitors Welcome

The General Museum-Library of the Suffolk County Historical Society, at Riverhead, is open daily (except Sundays and Holidays) from one to five P. M.

Visitors always welcome (no charge) at this educational institution where items connected with Long Island's history, culture and natural sciences are on display.

"In recognition also of the character and conduct of the British Commander at Southampton, General Sir William Erskine, who tempered the rigors of a hostile occupation by a policy of conciliation and the practice of justice."

### A Captain's Attic Treasures

Continued from Page 167

showed me others made from exactly the same mold, and said they believed they were

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good luck pieces made of gold in Peru before the Spaniards came. After the Spaniards left, the Indians made the same figures of bronze.

This ends my share of the captain's treasures, but I have other treasures with interesting tales. If you want to see them you will have to come to visit my museum of odds and ends.

The Forum means a great deal to all of us Long Islanders, whose ancestors came here, to help keep alive its traditions and history. Miss Ella R. Hawkins, Brookhaven.

### —Wanted Information—

on pre-Harper history of house on Henry St., Hempstead, next to school grounds. Moved to Washington St. after school fire. Marshall, One Whitehall Blvd., Garden City.

**WANTED:** Genealogical data pertaining to the Abrams family anywhere on Long Island. Please address L. I. Forum, Box 805, Amityville.

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## Scythes, Cradles, Etc.

Continued from page 164

grain, a swathe wide enough that the team and reaper might later circumnavigate the crop without trampling down.

The reaper or harvesting machine, as it travelled around a field of grain, with its upright rotating arms, resembled a perambulating windmill. As one of its long arms pushed from a platform upon which had accumulated spears of grain severed by the cutting mechanism, the other arms circled upward out of the way, and came down in turn to the platform casting off another nip of the grain upon the ground.

Even after the advent of the binding machine the cradle was for a time used to harvest a small patch of rye grown primarily for its long straw. The rye straw was used to bind the huge bundles of twisted, tangled and broken straws of other grain as it was disgorged from the back end of the threshing machine. Any rye straw not so used found a ready market for bedding carriage horses. As the old cradlers passed on, the cradle became a museum piece.

It was an art to bind by hand the grain laid low either by the cradle or the reaper. No string nor cord was employed. The workman gathered in one hand from the ground a number of the severed spears of grain, enough for a binder. Grasping these firmly with one hand just below the grain heads, he separated with his other hand half of the spears and then deftly twirled them partly around the grain heads, making a sort of partial knot.

Holding still firmly in one hand all the grain ends of the entire band or binder, the operator raised the bundle of grain to be bound from the ground high enough to enable him to encircle the bundle with the band. Then with the free hand he brought the two butt ends of the band together, pulled them snugly, twist-

ed one end of the band around the other end and tucked it under the tightened encircling band.

One then had a sheaf which, if properly made, seldom became untied while being pitched about, upon the wagon, from wagon into the mow or upon a stack, and later upon the barn floor to be flailed or upon the receiving table of the threshing machine of more modern times.

As the workman progressed slowly across the field, he tossed the sheaves one side, where they were later piled into conical shaped shocks, seed end upward, and left in the field for a few days more to thoroughly dry. If properly made these shocks would shed a great deal of water. If a heavy rain penetrated deeply into the sheaves, they must needs be untied lest the grain sprout. In that case the grain was spread out to be dried by the sun and again bound as before.

If it was a hot, dry day with the wind blowing from the north or west, the wrists of the human binders were cruelly scratched and cut by the sharp ends of the spears of grain as well as by the upstanding stubble. These ends were as sharp as the old schoolmaster's goose quill pen. Days when the wind came from the south or east were much more favorable for binding grain.

The flail which preceded the threshing machine, like the grain cradle, now seldom found other than in a museum, was a simple hand-powered threshing device. It consisted of two pieces of wood, attached end to end by an eel skin or narrow strip of raw hide. One stick about four or five feet long need not be heavy but tough, used as a handle. The other was about two feet long, a heavy, rounded piece of oak.

With grain, or perhaps beans, spread upon the barn floor, one grasped the free end of the flail handle and raised the other end with the attached heavier stick high above the level of his head. Giving a quick twist or twirl of the handle as it was being elevated, the operator brought the stock of oak down with force against the product to be threshed. After repeated thumping or flailing until the grain or the beans ceased to pop and fly about, the straw or bean refuse, as the case might be, was pitched one side with a hay fork.

The grain or beans were then gathered up from the floor along with the dirt and litter by the use of a large scoop shovel. Thereafter the finished product must be separated from the refuse. This was accomplished by the use of hand-screens, and later winnowed.

(Continued on page 173)



Bringing in the Hay in 1890

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## More About McLaughlin

Dr. Huguenin's article "Late Celebrities in Holy Cross" (May Forum) was extremely interesting in its entirety, and his reference to Hugh McLaughlin sent me scurrying to my scrapbooks. Although I never discussed with my father his association with McLaughlin, I gather from my books that the association was a close one. I find that Boss McLaughlin at first had his headquarters at Jay and Concord streets and as he became more powerful moved to Kerrigan's Auction Rooms at 35 Willoughby street. A snapshot shows him standing on the porch at this latter location and the sign overhead reads "Sheriff's Sales Room". It is extremely difficult to put together this jigsaw puzzle of clippings, notes, etc. I gather that there was a "38 Club" for I find a copy of a short speech which Dad made there. As it was entirely non-political, I am unable to determine the purpose of the Club.

Cornelius Ferguson must have been a close associate of McLaughlin as well as a close friend of father's, for I have a proxy which the Boss wrote in long hand as follows: "Brooklyn, May 10th, 1887. I authorize Mr. Cornelius Ferguson to act for me at the meeting to be held this evening at 146 Twelfth Street, New York City. If this writing is not sufficient I authorize him to have a proper document made out. Hugh McLaughlin."

Up to 1934 father and Alfred C. Chapin had their offices at 192 Broadway, New York City. Chapin was the 25th and 26th and last Mayor of Brooklyn, serving from 1888 to 1890. After my father passed away in 1934 I maintained an office with Chapin and when he resigned I took his place as a member of the Board of Directors of the Nassau Union Bank of Glen Cove.

Horace T. K. Sherwood  
Long Beach, Cal.

Note: Mr. Sherwood, a one time mayor of Glen Cove and member of the Nassau County Board of Supervisors, has taken respite from his retirement in a civilian position with the U. S. Naval Shipyard at Long Beach.

## Correction

In editing my letter in the August issue you did not make it clear that Miss Blanche Randall and Mrs. Cora R. Conklin, like myself descendants of Sam Randall of Long Island, first showed me the Forum to which I have since become a subscriber.

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## "Whale Off!" a Fine Book

"Whale Off!" The Story of American Shore Whaling, by the late Everett J. Edwards and his daughter Jeannette Edwards Rat-tray, has come out in a second printing, which is good news especially to those who take interest in Long Island history. First published in 1932, the book has been on the rare list for some years. The present publishers are Coward-McCann Inc., New York, and the price of the book is \$10.

Following a masterful introduction by Roy Chapman Andrews, the authors tell the story of shore whaling as carried on especially at the east end of Long Island for more than 250 years. Prominent in the industry were members of the authors' family through many generations, including the co-author Everett J. Edwards, and no one could or would question the authoritative background of father and daughter who collaborated in producing this interesting volume.

The illustrations are not only plentiful, but well chosen and in most instances taken from very rare photographs. We highly recommend the volume to readers of the Forum as a "must" for the Long Island bookshelf.

## Shelter Rock's Name

After discussing the matter with my friend George Linkletter of Manhasset, I am convinced that large Shelter Rock in that community derives its name from having during early times served as a natural shelter for livestock. There is a tradition that following a heavy storm, when some of the animals could not be located they would usually be found at the rock which had protected them from the elements.

The rock — the largest glacial boulder on the island — has sometimes been called Split Rock but the name by which it has been designated since early times by local residents is, and certainly should be, Shelter Rock.

Jesse Merritt  
Nassau County Historian

## Articles of Confederation

Articles of Confederation, fore-runner of the United States constitution, were drawn up and submitted by the Continental Congress June 12, 1776. When Maryland's delegates ratified the articles March 1, 1781, they became effective. J.S.H.

## August Cover Photo

The August cover showing the old McNish Hotel at New Suffolk before its complete collapse was from a photo by Clarence Russell Comes, who wrote the brief history thereof.

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# Leading Real Estate Brokers

## Resolutions of 1775

In the article entitled "Church Pillars of 1732" by Kate W. Strong in the July Forum seven resolutions, adopted in 1775 by Smithtown in sympathy with Boston, are listed. The origin of these resolutions interests me. They are quoted almost the same, except that resolutions 3 and 7 are longer, in Huntington Town Records (ed. Charles K. Street) vol. II, and there specifically are called the Huntington Declaration of Rights. The date of the adoption in the Huntington Town meeting is June 21, 1774, the very month England began the enforcement of the Intolerable Acts. This was before the first Continental Congress.

Did these resolutions originate in Huntington, or were they sent by some patriotic group or convention to each of the towns for adoption? Mr. Guy E. Johnson in his History of Huntington Town (1926) says "It is too bad history is silent as to the author, but the writer inclines to the belief that while it is headed Huntington Declaration of Rights that it was in reality written elsewhere and a copy probably forwarded to every town for adoption and for the appointment of a committee to co-operate with New York for there has been almost nothing thus far in the proceedings either of the Town Meetings or Trustees Meetings that would give the slightest

indication of moving up suddenly to such high standards of thought, expression and language."

This is true, but it overlooks the fact that there was one man in the town with sufficient learning (a graduate of Yale), ability and patriotism to write or share in the writing of these resolutions. This was John Sloss Hobart. He was a Son of Liberty, and by the last one of these very Huntington resolutions was appointed, together with Colonel Platt Conkling and Thomas Wickes, to act on the town committee of correspondence.

(Miss) Mary Voyse  
Northport

## As to Lawn Bowling

Thank you very much for giving space to Lawn Bowling in the April issue. It is a quiet game; no one hears it played and so few come to know that it is played. Yet it is played throughout the world, and this is so in spite of the fact that its appeal is limited.

It is usually called an old man's game, but it must be admitted that old men, aging men, middle aged men and retired men could find no better mild exercise, recreation and good fellowship than are found on a bowling green.

We lawn bowlers are deeply grateful to the Long Island State Park Commission for the green in the Massapequa State Park. It is ideally located and a beautiful spot, and merits far more use than it receives. It should be brought to the attention of our citizens who would benefit from playing the ancient and honorable game of Bowls.

Bayard H. Goodwin

Note: Rev. Father Goodwin of St. Mary's Church of Amityville is himself among the game's best scorers on Long Island.

## Julia Gardiner Tyler

I recently came upon a clipping in my scrapbook from an old copy of the South Side Signal of Babylon which ended its long career a generation or more ago. This clipping was from an 1871 issue and it spoke of Mrs. Julia Gardiner Tyler, widow of President John Tyler, having spent the winter of 1870-71 in New York City.

It also stated that they had been married on June 26, 1844, at East Hampton by the Right Reverend Benjamin Tredwell Onderdonk, fourth Bishop of the Diocese of New York. My notes show that he served as Bishop from 1830 to 1861, but that from 1845 to his death in 1861 he was inactive. He was a member of the same old Long Island family as Henry Onderdonk, the historian.

John Tooker  
Babylon

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**Scythes, Cradles, Etc.**

Continued From Page 169

Winnowing was best done on a breezy day by repeatedly pouring from one receptacle to another, such as a half bushel measure. If there was but a light breeze the place to stand while winnowing was near the corner of a building. This was slow and tedious, so some one invented the fanning mill, which consisted of a large box inside of which was a revolving fan and screens, all operated by a crank.

As the cradle gave way to the reaper, the reaper in turn was supplanted by a more complicated machine which not only cut the grain but also bound it into bundles with twine. Remembered now but by a very few is the day when doubting farmers jumped the rail-fences to see if the heralded binder did really work. It did, and the

reaper thereupon became a dead duck.

The flail had long since given way to the much more complicated horse-powered threshing machine. We have been told that Septer Luce of Baiting Hollow as early as 1850 used in Riverhead town the first horse-driven treadmill, the first perhaps used on the Island. Soon thereafter Joshua Downs of Northville, a few miles to the east, installed a two-horse threshing machine. In 1860 Salem Wells, another Northville farmer, purchased the first treadmill for threshing grain and winnowing the same. Whether the earlier machines had not winnowed the grain is not stated. Four years thereafter outfits were "put in" by S. Terry Hudson and Capt. B. T. Griffing of Riverhead town.

Clifford O. Young, reared on the North Road (Greenport) farm of his father Osman Young, whose memory

goes "back to the days before gasoline and electric motors when two-horse treadmills were used for power", related in the Forum of December 1953 how Clarence Schellinger of nearby East Marion "used to go around and do threshing and woodsawing for east enders". As a boy he watched the horses "keep walking uphill in the treadmill and never getting anywhere."

To be concluded

**L. L's Four Horsemen**

I find much of interest in the Forum. Was especially pleased to see the print of the fine horse Superb and his three sons on the cover of the July issue. We had an identical picture hanging on the wall of our home in Mineola years ago. My mother gave it to her nephew George Wiggins of New Hyde Park.

I believe the men in the picture are Jim Frost the driver, Timothy Jackson, Townsend Cocks and James R. Willets or, possibly, Hiram Woodruff.

Mrs. William Simonson  
Mineola

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**Ship Ashore in 1874**

The invention and practical use of many new aids to navigation such as radio, radar, loran, diaphone, and many others, have reduced the number of shipwrecks and groundings on the Long Island beaches to a minimum. Many of the wrecks of sailing vessels and

steamers in the past have been tragic affairs, but some have had no loss of life, and in some cases comic elements have lightened the incident.

On May 13, 1874 the steamship Idaho, of 3700 tons, commanded by Capt. J. T. Moore, cleared Liverpool for New York. In addition to

cargo she carried 430 steerage passengers, mostly emigrants from Ireland, Wales, Norway, Germany, Italy and other European countries; also nine cabin, and sixteen intermediate passengers. The ship met Pilot Boat No. 13 while still 600 miles from New York and took a pilot on board.

On May 25th, at 8 a.m. while steaming at 11 knots through a light fog the ship grounded broadside to the Long Island beach about opposite the Surf Hotel at Fire Island. A boat was sent ashore and by 2 p.m. the Life Savers had safely landed all of the passengers on the beach. At the next high tide the ship was floated and proceeded under her own power to New York.

Local boatmen carried all of the steerage passengers across the Great South Bay to Babylon. Every boat was heavily loaded, Capt. Floyd Tooker having 56 on the M. B. Jones, and one boat bringing 100. Reaching Babylon, the steerage passengers began looking for something to eat, but the village was not prepared for such an emergency, as the summer hotels had not yet opened for the season. So, although the passengers had money to pay for food, they went hungry.

After roaming the village streets for a time they finally gathered at the Central Railroad station on Fire Island avenue. Here Irishmen among them helped the others forget their hunger by singing, dancing, telling funny stories, and shouting "Where the devil is Bab-e-lin." By midnight the railroad men had assembled enough rolling stock to take them all to New York City. The cabin passengers were brought off the beach the next day and taken by train to New York.

Some readers may wonder why this ship took a pilot on board 600 miles from port. It seems that

Continued on page 177

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## Tribal Life

Continued from Page 166

Horton, a native of Southold, a graduate of Yale and an ordained minister of the Presbyterian Church.

Horton spent ten years as a missionary on the island, journeying back and forth between the peninsula territory of the Rockaways and the east end. He established the first Indian schools at Poosapatuck and Shinnecock which still exist, and one at Montauk which lasted for more than a century. During part of his tenure here Horton was assisted by Walter Wilmot of Southampton. Before his transfer to Madison, N. J., where he died of smallpox in 1777, Horton recommended as his successor the Indian Samson Occum who became one of America's most famous missionaries of his race. Having spent 10 years of study under Eleazer Wheelock who operated a school for Indians at Lebanon, Ct., Occum, a Mohegan, arrived at Montauk in 1749 at the age of 26.

During his labors he was a close friend of Samuel Buell, minister of the East Hampton Presbyterian Church, with whose assistance he became an ordained member of the clergy in 1759. As such he established a wide reputation for eloquence and scholarly attainments.

In 1765 he was sent to England by the Presbytery to preach in behalf of a movement to found an American college for Indians. When, three years later, he returned to this country he was acclaimed one of the brilliant orators of his day.

Instead of being used to found an Indian college, however, the funds which his efforts had raised were used to move Dr. Wheelock's Indian school to Hanover, N. H. Its name was changed to Dartmouth and the only concession made to Occum's demands was that a number of Indians be admitted each year to the predominantly white

student body, an agreement which Dartmouth still honors in memory of Samson Occum whose portrait is prominently displayed in that institution's library.

One of Long Island's outstanding Indians of the earliest era was the Montauk Cockenoe. Captured by the Pequots of New England as a youth and sold to Richard Calicott of Dorchester, Ct., he there became acquainted with the Rev. John Eliot who was engaged in translating the Bible into the simple language used commonly by tribes in this part of the country. Wrote Eliot of Cockenoe: "He was the first I made use

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of to teach me words, and to be my interpreter." At the same time, it seems, the young Indian became adept in English and upon returning to Long Island in 1646 used his knowledge to assist Wyandanch of the Montauks and other sachems in their land dealings with the colonists.

Cockenoe also learned to survey land and assisted both the settlers and the Indians in establishing boundaries. In one boundary dis-

pute on Shelter Island he journeyed to Hartford and obtained the backing of the provincial authorities in behalf of the Manhansets' interests. His name appears variously as Cockenoe, Cheekanoo, Chickino, Chekonnow and even as Cockoo on many old deeds of Hempstead, Huntington and other Long Island towns. He dwelt on Montauk and married a sister of Chief Wyandanch.

Although best known in his day

for his part in defending the rights of the Indians, Cockenoe also gave much of his time to missionary work among the various tribes. He became a close friend of the Rev. Thomas James of East Hampton and assisted him in translating various religious works. He died prior to 1702 and was, it is believed, buried somewhere on Montauk.

A prominent Indian missionary of a later era was Paul Cuffee whose grave at Canoe Place is fenced and

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marked with a marble slab, suitably engraved. Cuffee was born at Brookhaven in 1757, the son of Peter Cuffee, a full-blooded Shinnecock, and a Christian Negress. He was the grandson of another local missionary, Peter John. Ordained a Congregational minister at the age of 33, he thereafter presided at a little church which stood on the site of his grave. Here until his death in 1812 he preached to whites and Indians alike, his eloquence drawing worshippers from all parts of the island. According to John H. Morice, "His power as a speaker was noted by Lyman Beecher." The latter's daughter, Harriet Beecher Stowe, referred to him in her book "Uncle Tom's Cabin."

In 1849 when the Shinnecock Indians exchanged their leasehold of the tract at Canoe Place on which stood Cuffee's church for their present property to the east, the church was cut in two and one section was slid across the ice of Shinnecock Bay to the reservation where it still stands, enlarged and improved. Here each spring it serves as the focal point in the celebration of June Meeting, a religious ceremony revived by Cuffee as an annual tribute to the memory of Long Island's Thirteen Tribes.

#### Ship Ashore

Continued from page 174

pilot boats in those days were all sailing vessels, schooner rigged, and noted for their speed and seaworthiness. There was much competition among the pilots and their boats often cruised far out to sea to meet inbound vessels. In some cases two boats would meet a ship and the one that was the nearest or had the best rowers would get their pilot aboard. Life Savers on the south beach would often see these cruising pilot boats. In bad weather it was sometimes impossible to drop a pilot from an outbound ship and he would be carried across the ocean. When a pilot boarded a ship far out at sea he would have no authority until the ship reached the harbor entrance.

Around the turn of the century all this was changed. Steam pilot boats were anchored off the entrance to New York Harbor, at Sandy Hook or Ambrose Channel, where inbound ships took on pilots and outbound ships dropped them. In recent years powerful motor launches are used to transfer pilots, in place of the rowboats previously used. Each pilot must now take his turn no matter if the ship is large or small. The fee for pilotage into or out of the harbor

of New York is \$6.25 for each foot in draft of the ship.

New York City now has two associations in operation at Sandy Hook. They are the New Jersey Sandy Hook Pilots Association, and the New York Sandy Hook Pilots Association. The rules, regulations and fees are the same for both. Also some pilots belong to both associations.

John Tooker  
Babylon

#### King, Swayse Families

I have been one of your subscribers for years and find each issue very interesting. I am a descendant of the first King family and the first Swayse family in the future U. S. in the 1600s, and moving from Salem, Mass., to L. I.

Theirs is an interesting history and I am proud to be a relation. My great-great-grandfather was a Caleb King, and my great-great-grandmother a Swayse, spelled also Swezy, Swayse, etc.

Daniel S. Farrar  
St. Joseph, Mo.

I still enjoy the Forum. Am very glad I started with the first edition nearly nineteen years ago. (Mrs.) Ethel L. Osborn, Amityville.

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### "Roundup" of Leigh Paintings On Exhibit

On Tuesday, September 25, a "command" exhibition will open at the Grand Central Art Galleries, 15 Vanderbilt Avenue, New York, and will continue on view to the public, through October 12. This "90th Anniversary Roundup" of paintings by the late William R. Leigh, N.A., opening almost exactly on the artist's 90th birthday, is being presented at the request of thousands of the painter's friends, collectors and admirers and will show some new facets of the career of this amazingly versatile and long-lived artist.

The central theme of the exhibit will focus on the oils Leigh did while on safari in Africa for the American Museum of Natural History. These are the richly beautiful African landscapes painted as material for the backgrounds of the Museum's Akeley African Hall, plus the pen and ink drawings Leigh did for his book of his African adventures, "Frontiers of Enchantment."

America, of course, is represented. Standing out in the "down-east" group is Leigh's famous "Midnight Ride of Paul Revere." The Old West comes into the show with 25 Indian heads never previously shown or offered for sale. The whole scene of these early days is presented in paintings of cowboys, broncos, buffalos and Indians, the favorites for which Leigh is so celebrated. With the mural-size "Buffalo Hunt," will be shown a powerful bronze buffalo, Leigh's one and only sculpture, never before exhibited, which he modeled to augment his studies for the dominant buffalo in this picture.

Leigh died March 11, 1955, at the age of 88, but his paintings and drawings continue to live on as a masterful recording of history. W. R. Leigh was the husband of Ethel Traphagen Leigh, director of Traphagen School of Fashion.

When Mattie and her beau eloped  
Her father cursed his luck  
For all the furniture and things  
That little Mattituck. P.B.



Masai Tribesman, Africa, Watercolor by W. R. Leigh.  
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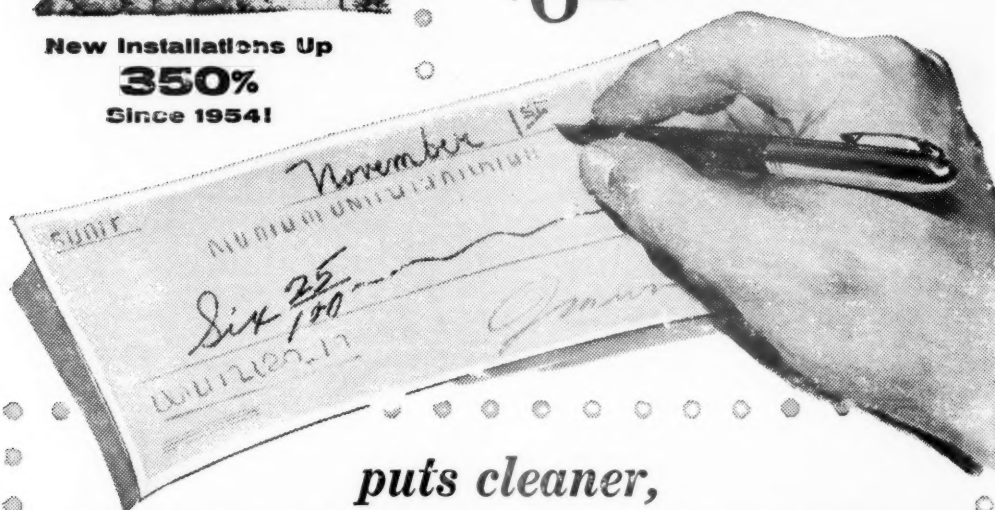
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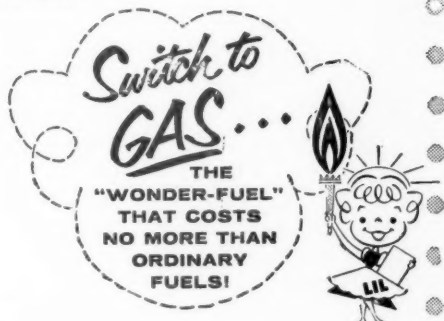
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**Bronze Cross Found**

The Forum seeks identification of a 1½-inch square bronze cross recently unearthed at Brightwaters. One side bears a five-point radiant star. The other side has a monogram of the letters E and V above the Roman notation III and beneath a crown.

Across center of medal appear the words Merito Di Gverra and below them a sword hilt entwined with flowers.

**They Went West**

As always the Forum brings back memories of my boyhood days on Long Island. After I read it from cover to cover I pass my copy along each month to Joe Gill. He is an East Islip boy who lives in Long Beach and has the agency for White Motor Co. He is doing very well.

S. S. Conklin Long Beach, Calif.

**July Cover**

I am deeply appreciative of your generous publicity cooperation in using "The Celebrated Four-in-Hand Stallion Team" on the front cover of the July Forum. It made a mighty attractive cover.

Margaret V. Wall, Director  
Suffolk Museum at Stony Brook

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